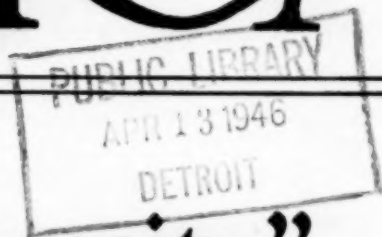


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COMMENT ON THE WEEK

Mr. Byrnes Goes to Town. When the Security Council decided on April 4, by a vote of 9-0, to accept the Soviet reply as containing assurances that the withdrawal of the Red Army from Iran is unconditional, it was with full knowledge that the Russians were being given credit for more candor than they were entitled to. Compared with the factual account laid before the Council by the Iranian representative, the letter of Ambassador Gromyko was distinguished by evasiveness and disingenuousness, if not downright insincerity. The conclusion was inescapable to the delegates at Hunter College that whatever may now be the position of the USSR, its demands upon Iran were in fact conditioned upon the withdrawal of Russian troops. They wanted oil concessions, a Soviet-Iranian oil company in which they would own fifty-one per cent and, last but by no means least, they wanted autonomy for Azerbaijan. Although the withdrawal had been promised without reference to such demands but only "if no unforeseen circumstances occur" the Iranian Government pointed out, perhaps with an attempt at humor, that assurances had been given that, should these suggestions be agreed to, "no unforeseen circumstances would take place." Having sufficiently embarrassed the Soviet Union, the Security Council felt it could plausibly accept at its face value the assurance that Russian soldiers would be out of Iran in a month and a half. Secretary Byrnes' proposal to let the matter rest at that point, while remaining on the agenda of the Council at least until May 6, was accepted. The next six weeks will tell whether the USSR has backed down behind the face-saving solution provided by Mr. Byrnes. If the situation remains as it is by May 6, the offensive will undoubtedly be resumed by the Secretary of State, who has demonstrated unexpected ability and initiative to a surprised world and to a still more surprised Soviet Foreign Office.

Korean Tinderbox. People who brush aside the news from Korea simply don't know their history—or geography. Korea has already been the direct cause of several wars. It might easily become the starting point for World War III. Meetings now going on in Seoul between Russian and U. S. officials may prove in the long run more significant than the meetings at Hunter College. The officials in Seoul are trying to reach an agreement on a provisional government for Korea. Judging from the meager press releases received since the meeting began on March 20, the areas of disagreement are large and ominous; what they may be is not difficult to imagine. Russia today is as anxious to dominate the sea lanes to Manchuria, North China, Japan and Siberia as she was in 1904, and for this purpose Korea is still a strategic necessity. Can Russia hold out against the demands of the U. S. and the UNO that Korea become first a united country and then by steady, if necessarily slow, stages, a free and self-governing nation? For the time being it appears that she can at least stall off final decisions, and meanwhile continue her unfriendly and sinister policy of keeping all U. S. observers well south of the 38th parallel. Poor Korea! With a million miles to go toward an autonomous, popular, efficient government, she is not even allowed to begin. Russia's security comes first. The moral? UNO must work—or else!

Greek Election. On Sunday, March 31, were held the first free elections in Greece since John Metaxas seized dictatorial power in 1936. The results followed a pattern now familiar

from other free elections in postwar Europe. The Greek election, however, holds special significance. The holding of the election at this time had been denounced by Moscow as inopportune in view of "unsettled conditions," while the Moscow-inspired EAM party carried on a vigorous campaign for an election boycott. What success these efforts had is difficult to determine, in view of the imperfect electoral lists used. Almost all observers agree, however, that the number participating in the election reached at least the average in Greece, and that the communist effort at sabotage must be deemed a failure. This does not mean that Greece can now sound the all-clear signal. The right-wing Populist Party, which won a slight majority, would like to hold a plebiscite soon to decide the fate of King George, now in London. Themistocles Sophoulis and Sophocles Venizelos, leaders of the national bloc of Moderate Republicans, who were returned as a strong minority, regard such a step as extremely provocative in the present revolutionary atmosphere. If the Populists insist on their view and try to form a government alone, the results are likely to be disastrous. Greece, caught in a Big-Power squeeze, cannot afford internal dissension.

Labor Briefs. Chief topic in labor circles continued to be the United Automobile Workers convention in Atlantic City. After electing Walter Reuther to the presidency, the delegates proceeded to give the Thomas-Addes-Leonard faction the other three principal offices and a majority of the executive board. While opinions differed as to whether Pres-

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ident Reuther's effectiveness would be limited by these confusing developments, convention visitors generally deplored the reckless charges which marred the election campaign. Particularly censured was R. J. Thomas' foolish, false and ungrateful accusation that David Dubinsky, President of the International Ladies Garment Workers (AFL), had plotted with Reuther to swing the UAW from the CIO to the AFL. The communist *Daily Worker* originated that canard. . . . In place of the annual Executive Council's report, omitted last year because no convention was held, AFL President, William Green, issued a special bulletin on March 30. Total membership as of last August 31 reached 6,931,221. To this figure must now be added the 400,000 members of the United Mine Workers. The bulletin called for a return to the "stabilizing responsibilities of collective bargaining as rapidly as possible." It pointed out that collective bargaining was suspended during the war since under the Little Steel formula "wage rates were no longer related to productivity and capacity of employers to pay." Apparently Walter Reuther's insistence on "ability to pay" as a factor in wage negotiations is not so revolutionary after all. . . . With the strike on the Detroit transportation system and the "rest" of the bituminous coal miners prominently in the news, the AFL pushed the CIO from the center of the strike picture. The attempt of John L. Lewis and the coal operators to reach an agreement before a coal famine brings industry to a standstill will severely test the wisdom of the AFL demand for an immediate return to the "stabilizing responsibilities of collective bargaining."

A Look at the Books. In the midst of the wild campaign for the Presidency of the UAW, Walter Reuther raised an editorial storm by confessing that his demand on General Motors to open the books was "just a maneuver to win public support" and "to get the company over a barrel." It was generally held that these remarks constituted a confession that the union's position in the GM case was insincere from the start and just a lot of propaganda. Such an interpretation can scarcely be justified by the facts, which are relatively simple. The union asked for a thirty-per-cent increase in wages, attaching a condition that the wage increase must not be used as an excuse for a price increase. This stand was in accord with the nation's reconversion wage-price policy. The corporation belittled the union's arguments and said that it could not grant the wage increase without a hike in prices. The union replied that it would take whatever part of the thirty per cent that the corporation could pay without raising prices. To this GM replied that it could not pay any wage increase without an increase in prices. Only then did the union, in an effort to win public support by exposing what it believed to be the corporation's insincerity, challenge GM to open its books and prove inability to pay. The corporation replied that its facts and figures were none of the union's business and denied, contradicting its original stand, that ability to pay is a factor in wage negotiations.

That is the story in a nutshell. Walter Reuther was deadly serious about relating wages to prices. He still is. Those who deplore his use of propaganda to gain his point—as we do—should also deplore the growing use of propaganda in collective bargaining by both labor and management.

Italian Cooperatives. Monsignor Ligutti, Secretary of the National Catholic Rural Life Conference, after a two-months' survey of Italian cooperatives, reports that with the downfall of fascism the cooperative movement is experiencing a renaissance. Retail cooperatives spring up in many places, spurred on by the desire to circumvent the black-market profiteers. Hampering the movement is the almost complete breakdown of transportation resulting from war destruction and the absence of normal trade relations because of delayed peace settlements. Of dubious merit is the use made of cooperatives by political parties. Each group tends to use this economic tool for political gain. American cooperative organizations are showing an interest in correcting this aberration, and hope through education and other means to elevate economic cooperation above political, racial and religious differences. The constructive program now being sponsored envisions the establishment of three common agencies: 1) a wholesale cooperative in Milan through which will be handled the business of all Italian cooperatives with other parts of the world, in particular with American cooperatives; 2) a common committee for the protection of cooperatives by defending their interests in Italian public life; 3) a common committee for cultural relations which will promote traveling scholarships and establish an institute for developing cooperative consciousness. These three projects are already under way, and promise to aid in bringing about the eventual unity of the divergent cooperative groups now functioning along political lines.

Cralog Works. Spearheaded by the NCWC-War Relief Services, a number of American relief agencies banded together and were jointly licensed by President Truman on Feb. 19 as the sole agency authorized to accept contributions for relief among German civilians in the American zone. It is heartening to note that this Council of Relief Agencies Licensed for Operation in Germany, "Cralog," has swung into prompt action. NCWC's first shipment left New York the week of March 18; it consisted of one million pounds of food valued at \$340,000; one more shipment was scheduled for the following week, and one a month thereafter. The food will be landed at Bremerhaven and will be distributed without discrimination by *Caritas Verband*, the federation of all German Catholic welfare agencies. Such supplementary relief will not solve the whole problem, but it will substantially aid in preventing food riots, such as the recent ones in Hamburg. Perhaps, even more important, it will do no little toward the much-mentioned re-education of the Germans by showing Christian democracy in action.

Who Is It? If the world seemed to rock gently on its foundations recently, it was not an atomic preview of the Bikini Atoll test, but the repercussions caused by Mr. Churchill's saying "This is me." Raised eyebrows belonged chiefly to those who fail to realize that the rules of English grammar are not so much a code of laws as a record of the usage of people like Mr. Churchill. And people like Mr. Churchill have been saying "This is me" for a long time now. About a thousand years ago if you had asked Mr. Churchill's great-to-the-nth-grandfather (doubtless engaged in denouncing English appeasement of the Danes) "Who is it?" he might well have answered "I am it"; a logical enough construction,

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if a bit strange to our ears. The intervening millennium has witnessed the mighty, if unpublicized, struggle of the English language with French, Latin and schoolteachers. The English language learned survival through streamlining, jettisoning number, case and gender where they could not prove their usefulness, inventing and improvising with no nice scruples about logic or consistency. The struggle and the streamlining will probably continue; and a future generation may yet wonder at the quaint and stilted pedantry of Mr. Churchill's wartime speeches.

Spiking a Rumor. It is being bruited about, we understand, that the book of the ex-Ambassador to Spain, Carlton J. H. Hayes, *Wartime Mission to Spain*, is being slyly suppressed. Eager searchers for it cannot find it in the bookstores of the

country, from Brooklyn to Texas; and the suspicion has been growing that someone, perhaps the State Department, perhaps pinkos, have brought pressure to bear either on the booksellers or the publishers, or both. It can be stated on the best of authority that this is not true. The simple matter of fact is that the book has had an usually good sale, that it has been out of stock for some months, and that, because of paper shortages, it is only now being delivered in a second printing to the publisher. In the interim, orders from bookstores have not fallen off. We feel this is worth setting in the proper light; however we may regard the actions of our Government toward France and Spain, it is heartening to know that free discussion of the thorny problem is not being quashed. For this all concerned—author, publisher, the public and the Government—deserve an E.

WASHINGTON FRONT

ONE OF THE BRANCHES of the Federal Security Agency is the Office of Vocational Rehabilitation. This governmental office is devoted to the rehabilitation of those among the civilian population who through one disability or another are unable to earn a living, whereas the Veterans Administration takes care of disabled army and navy veterans. It was set up as a separate Office as a result of the Barden-LaFollette Act of 1943.

The number of civilian disabled is far greater than the number of war casualties. For instance, the number of amputees in the civilian population greatly exceeds those who have lost limbs as a result of the war. The same, of course, is true of the blind, and also of the mentally disabled. Tuberculosis, too, claims its more numerous victims. For all of these, and many others, the Office of Vocational Rehabilitation is designed to afford a cure or a return to productive occupation, or both.

The Office operates through the States, and it operates also in cooperation with the numerous private societies which have been founded to care for the various types of vocational disability. Services are "bought" by the States—either hospitalization or vocational training—and the Federal Government reimburses the States at the rate of fifty per cent of the cost, except for merchant seamen, where the reimbursement is total.

Naturally, what the Office first essays to do is to treat the disabled and return them whole and sound to a useful occupation and the making of a living. In certain types of cases, however, such as the amputees and the blind, there is no question of cure, and what is aimed at is to find jobs which these unfortunates can fill and then give them a training.

This, in a way, is one of the most fascinating parts of the whole operation. Great ingenuity and imagination have been shown in discovering jobs and positions which the blind and the amputees can hold, and then in training them so that when their case is "closed" they are on their own. After their training many of them are immediately employed in training others similarly afflicted.

There are fifty-one State rehabilitation agencies (including Hawaii, Puerto Rico and the District of Columbia) and twenty-five separate commissions for the blind, and these together last year had on their registers 275,090 disabled persons, and were actually rehabilitating 161,047. This is far below the actual number of disabled needing services, of course, but the work is naturally limited by the appropriations which are granted to the agencies by Congress.

WILFRID PARSONS

UNDERSCORINGS

IN RECENT MONTHS we have reported a number of conversions of prominent people to the Church—Senator Robert F. Wagner of New York; Clare Boothe Luce, Congresswoman from Connecticut; the daughter of the noted Jewish philosopher, Henri Bergson; Regina Garcia, former leftist deputy from Santander, Spain; and the return to the Church of Louis F. Budenz, managing editor, 1935-1945, of the *Daily Worker*. Another recent convert is Juan Luis Martin, Cuban journalist, professor in the School of Journalism of Havana and a former 33rd Degree Mason.

►Commenting in the March 29 *Commonweal* on "the increasing number of influential Americans who have joined or are taking instructions in preparation for joining the Catholic Church," the columnist, Dorothy Thompson, finds the reason in the fact that "the secular religions have failed . . . man"; but also in the more persuasive fact that

a community exists, supra-national and supra-economic, a unity with diversity, a House of many Mansions, open to rich and poor, worker and employer, saint and sinner, carrying the authority of survival over two millennia, confessor of the wayward, admonisher of dictators and kings, speaking in all languages, conscious of human frailty and human glory, offerer of refuge for body, soul and senses, demanding and receiving discipline, without army, police or concentration camps, welcoming Jew and Gentile, bond or free, in the name of and in service to the Prince of peace, humility and brotherhood: the Son of God, before the spirit and symbol of whom the Pope himself must kneel.

►Catholics and non-Catholics alike will applaud Notre Dame's selection of Carlton J. H. Hayes to receive the 1946 Laetare Medal. Dr. Hayes is the 64th recipient. A convert to the Church in 1904, Dr. Hayes has published many books, has been Catholic co-chairman of the National Conference of Christians and Jews since 1929 and has been awarded honorary degrees by Notre Dame, Marquette, Niagara and Williams. In 1942 he interrupted thirty-five years of teaching history at Columbia to become our Ambassador to Spain during the crisis of the war. Upon his return to Columbia last year, the American Historical Association elected him president of the Association for 1945.

►Mother Georgia Stevens, Religious of the Sacred Heart, who died at Manhattanville College, New York, on March 28, was director of the Pius X School of Liturgical Music for thirty years. Born in Boston in 1870, Mother Stevens became a Catholic in 1895. Her system of teaching liturgical music is used in many parts of the country. A. P. F.

THE LAST ASSEMBLY OF THE LEAGUE OF NATIONS

MELANIE STAERK

ON THE HEELS of the United Nations' first assembly in London comes the last meeting of the old League at Geneva. Geneva is not likely to get even half as much space in the newspapers as London did. In some quarters a deliberate effort will be made to play it down. In others, the subject will be considered about as newsworthy as last season's hat is to the editor of a fashion magazine when the new millinery models have just been shown. Only the generation, perhaps, that watched, and in some small or big way participated in, the making and operating of the League with the same intense interest and high anticipation with which today's generation looks to the United Nations Organization, can be expected to cast a long, thoughtful look in the direction of Geneva this April—only these, and perhaps yet unborn writers of history books.

The second-last assembly of the League of Nations took place in December, 1939, in an atmosphere of shock and gloom; its duration was short, its agenda drastic. Its last important political action was the ousting of Soviet Russia for its attack on Finland. Then it proceeded to cut down its own self to a skeleton minimum "for the duration."

No one could tell at that last meeting if, when and how the League of Nations would come back to life. To most it seemed dead and done for, an object of current interest only for cartoonists. But in its exile of extreme obscurity the legal personality of the once-commanding organization continued to breathe, for it was never dissolved and remains enmeshed in a network of treaties which function solely or partly by its administration.

THE LEAGUE AND UNO

When the end of the recent war drew close and the inevitable task of reorganizing the world for peace once more had to be discussed in terms of concrete measures rather than general ideas, old friends of Geneva hoped that the League would be re-established, with, to be sure, such changes as experience seemed to call for. But before long this hope faded in the face of political necessities which required a start from scratch—or so it seemed at Dumbarton Oaks and at San Francisco.

The structure of the United Nations Organization is in some respects a definite improvement over the League. But it is yet to be proved that these structural changes, as such, will assure it a better fate than befell the old League. The machine is important; the way it is handled is equally important. It is true, if trite, that the best machine can be stalled and wrecked by poor or ruthless handling, and a relatively poor machine can be made to work satisfactorily by intelligent and careful operation.

The differences between the new and the old institution have been stressed so much that the similarities have been overshadowed. Yet they are striking. The general aims are the same: the preservation of peace through pacific settlement of disputes, the development of international cooperation and solidarity in economic and social questions. The general methods are the same: an organization of—thus far—sovereign nations, inter-governmental discussion, compromise, agreement. The general machinery is the same: an assembly, a council, a secretariat, special organs for economic and social functions, an international court. So great indeed are the similarities between the two institutions that it

would seem that whoever condemns the League condemns the United Nations Organization.

The old League has to its credit the merit of having been the first concrete materialization of an age-old dream of mankind. It failed miserably in its principal aim. But it is not a total loss. It has, and will keep, the value of a first great experiment. Just as today's stratoliners owe much to the first awkward flying machines, so today's and tomorrow's international governments will owe much to the first world-wide organized association of nations. Moreover, it did achieve some very real results in the sphere of political, and especially in that of economic and social, problems.

RECORD OF ACCOMPLISHMENT

For example: it settled the Upper Silesia dispute between Germany and Poland, and the Åland Islands dispute between Sweden and Finland; a frontier dispute between Hungary and Czecho-Slovakia and one between Turkey and Iraq; it averted a war between Greece and Bulgaria; it supervised with some success the execution of the minorities treaties in Europe; it administered the Saar territory and later carried out the Saar plebiscite with the help of an international police force; it settled a dispute between Colombia and Peru, a League Commission administering the Leticia territory for a year while negotiations were in progress; it assisted in settling the Chaco conflict between Bolivia and Paraguay; it settled a dispute between Britain and Iran regarding the Anglo-Persian Oil Company; it arranged for the independence of Iraq at the direction of Great Britain, the mandatory power.

It laid the bases for the economic reconstruction of European finances and communications at the conferences of Brussels in 1920 and Barcelona in 1921; it came to the rescue of the finances of Austria, Hungary, Greece, Bulgaria, Estonia, Danzig, Albania; it supported with some success the re-establishment of the most-favored-nation clause in international trading relations; for the first time in history it brought the question of high tariffs to the fore as a world problem; it made Geneva a world center of economic information, preparing many expert studies which rendered practical service to governments; it arranged for a World Economic Conference in 1927.

It repatriated about a half-million prisoners of war; came to the assistance of several millions of refugees, providing them with a legal status in the form of the Nansen certificate; it stamped out typhus, small-pox, cholera and other epidemics raging in eastern Europe after the last war; through a health bureau in the Far East and a world-wide epidemiological intelligence service it brought deadly epidemics under control for the first time; it undertook pioneer campaigns against such diseases as syphilis, cancer, tuberculosis, leprosy, malaria; it assisted more than a dozen countries in organizing a modern public-health system; stamped out the slave trade and forced labor in Africa and Asia; it made immense strides in the control of international traffic in narcotics, and preparations were begun for actually controlling their production as well; it advanced the work on the suppression of double taxation, etc.

During the late war the League, too, had a sort of underground and resistance movement. Some of its agencies and functions continued at Geneva, others went abroad. The Secretary-General, Mr. Séán Lester of Eire, never failed to publish his annual reports. A mission of economic and financial experts was sent to Princeton, New Jersey, at the invitation of the Institute for Advanced Study and the Rockefeller Foundation. The treasurer of the League set up shop in London—all the members who are able to do so still pay their

annual contributions. The important offices for the control of narcotic drugs were transferred to Washington, D. C. The International Labor Office went to Montreal. All through the war Geneva continued, as best it could, to accumulate from and disseminate to all the world statistical information of all kinds. The archives of the League, the result of twenty-five years of collecting and classifying, containing thousands of treaties and original documents, were kept dusted and ready for use; the library of 330,000 volumes remained open.

Nor was all this activity merely the last desperate effort of the last handful of a once considerable international civil-service force to hang on to their jobs, or a merely academic pastime. The end of the war found certain sections of the League of Nations, with their wealth of experience and information, ready to answer urgent calls for assistance from UNRRA, to mention only one of several of the new international organizations which cannot get around referring to their predecessor.

In view of all this, it is not surprising that the San Francisco Charter provides for the transfer of some League functions, activities and assets to the United Nations Organization, and that a special commission has been appointed to take care of this matter. To that extent, at least, the League will continue to live not only in memory and in such influence as memory can exercise, but in tangible presence.

In some quarters the anticipation seems to exist that the costly and imposing premises at Geneva will be acquired by the United Nations Organization to serve it as some sort of *pied-à-terre* in Europe. This and many other interesting questions will be decided at the impending last, strange, melancholy assembly of the League of Nations.

Perhaps it is well for what prestige the old League has left, and well, above all, for the development of a sense of proportion and of the inevitability of continuity in the history of human affairs, that the last assembly of the League of Nations takes place *after* the first assembly of the new United Nations Organization. The new structure has had its first tests of fire, and it is already clear that the structure alone is no cure-all for international ills.

Not that the old League could or should derive the slightest malicious satisfaction from the difficulties encountered already by the new one; rather that the new one consider the old with greater forbearance, rather that the liquidation at Geneva may be regarded, not as the end of a story, but as the end of the first chapter in a story with possibly more than a second chapter to follow.

QUEBEC AND FAMILY ALLOWANCES

E. L. CHICANOT

OF OUTSTANDING and constantly recurring interest in the study of demography is the manner in which the French in Canada have maintained their proportion in the total population of the country. When the first Dominion census was taken in 1871, the French constituted 31 per cent of the total inhabitants of Canada. In 1941 their representation was 30.48 per cent, a loss of less than one per cent, in spite of the fact that in the intervening seventy years Canada had received six and a half million immigrants, almost none of whom were French, and thousands of young people from French Canada had seeped away to the United States.

No less striking is the evident determination to maintain

this situation, to suffer no deterioration of this condition. It explains the almost solid opposition of Quebec Province to reopening the country's gates to immigration; its policy of diverting surplus population in the older agricultural parishes from worn channels which might take them across the international border and encouraging them to move into new settlements of their nationalists and co-religionists in the western Provinces; as well as certain pieces of Provincial legislation such as that recently enacted with regard to family allowances.

Quebec was the first and only Province in Canada to lay the groundwork for a system of family allowances, and apparently the first section on the American continent to do so. The granting of bonuses to workers with large families was under consideration in Quebec as far back as nearly twenty years ago; the idea failed to reach the point of actual legislation merely by reason of unpropitious domestic conditions. Study of the question was taken up again in 1943, when the Department of Labor recommended incorporation of a plan in labor legislation.

Quebec had recently enacted a Collective Labor Agreement, under which a group of employers, having signed collective agreements with one or more labor organizations, could petition the Lieutenant-Governor-in-Council to make the dispositions of the agreement obligatory for all employers of the industry concerned. Generally the agreement determines basic salary, working hours and conditions of apprenticeship. Each industry has what is known as a parity committee, made up of an equal number of employes and representatives of employers, with four additional members who are supposed to be independent and who are named by the Government. These bodies were given authority to decide whether family allowances were to be granted, to levy assessments on the payroll of their industries and to raise funds to pay the allowances.

Before the plan could make any appreciable headway, the Federal Government had projected its system of family allowances, on a Dominion-wide scale, to go into effect on July 1, 1945. Except as to certain details, the national scheme was announced long before this date, and arrangements for inauguration had been completed by the day set.

AMOUNTS PAID

In that month, and each month since, every family in Canada making application for the allowance has been in receipt of five dollars a month in respect of each child less than six years of age, six dollars a month for each child between six and ten, seven dollars a month for each child between ten and thirteen, and eight dollars a month for a child between thirteen and sixteen.

Family allowances, though payable upon application to all families with children under sixteen, are effective only in the case of those in the low-income group. Families with incomes of less than \$1,200 a year receive their full allowances and income-tax exemptions. As incomes rise from \$1,200 to \$3,000, exemptions are reduced so that a head of a family receiving full allowances will not receive full income-tax exemptions. Families with incomes of more than \$3,000 a year receive no benefit from the allowances.

All this seemed most equitable, since the new legislation affected that quarter of the nation's families most in need of economic aid, and some eighty-nine per cent of the children of Canada are dependent upon nineteen per cent of the gainfully employed. But considering that family allowances were presumably initiated to aid in the material burden of raising a growing family and indirectly to encourage the elevation of the birthrate, there was a curious provision in

the new Dominion legislation. This was that payments dropped by a dollar a month for the fifth and subsequent children in a family of more than four offspring under sixteen years of age.

Apparently Canada is the only country among the many which have introduced systems of family allowances to impose such restrictions. It is in marked contrast to the family-benefit payments recently revived in Russia, under which payments commence with the third child and rise steadily thereafter to the eleventh, after which they remain stationary for subsequent children at what seems a monumental sum. The recently established system in Britain, which exempts the first child, provides for equal payments of about \$1.12 per week for any number of subsequent children. Australia, which recently increased payments under its Child Endowment Act from about 80 cents to about \$1.20 a week, similarly makes this payable in respect of all children after the first.

FRENCH AND ENGLISH BIRTHRATES

In the complex population problem confronting Canada, with the prospect of having to depend in the future more upon natural increase than immigration for growth, it is not unreasonable to conjecture that family allowances were framed in this way with a view to stimulating the birth-rate among the Anglo-Saxon peoples without offering any undue encouragement to Quebec. As is well known, the birthrate in Quebec is consistently higher than in the other Provinces, and measures like family allowances are unnecessary to maintain it. In a representative year Quebec had a birthrate of 28 per 1,000 of population, as compared with 23.4 for Canada as a whole, and 20.4 in each of the predominantly English Provinces of Ontario and British Columbia.

The four-child family is considered anything but large in Quebec, nor is it unusual in French Canada to have more than this number under the age of sixteen. According to the last census, Quebec, with less than 30 per cent of the Dominion's population, had more than 33 per cent of the country's children under sixteen years of age. Of Canada's families with three children and over, Quebec had over 40 per cent; of families with seven, eight and nine children, Quebec had 51 per cent. Of the impressively large families, with ten or more children, the French-Canadian Province had 63 per cent.

In the antithetically English Province of Ontario there was widespread opposition to the projected system of family allowances on the score that Quebec would benefit out of all proportion to her contribution in the way of taxation, and the people of that Province would be called upon to share heavily in the support of French Canada's children. This appeared probable at first sight, but an official Ottawa estimate dispelled the contention. It was shown that Quebec, rich in industry and commerce and the headquarters for many national enterprises, would contribute slightly more in taxes than it would receive in allowances. Ontario would, of course, make a major contribution to the support of children in Provinces outside of Central Canada.

The first family-allowance checks went out to 1,237,754 mothers of families, in respect of 2,956,844 children, of which 354,861 families with 1,029,246 children were in Quebec. The average check to go out to each family was \$14.18. The average number of children in a family over the whole Dominion in respect of which allowances were paid was 2.4, while the average in Quebec was 2.9.

As soon as the terms of the family allowances were announced, and the apparent discrimination against Quebec

became obvious, Premier Godbout stated that he would introduce legislation to rectify this condition and see that Quebec parents suffered no handicap by reason of their larger families. His government was defeated and went out of office before he could take action, but his successor, Premier Duplessis, did not wait long to carry out the intention of the previous legislature.

At the first session of the new Parliament, legislation was enacted providing for complementing and improving the Federal law. This was done as soon as the first checks had gone out from Ottawa. It was arranged that after September 1, the Provincial government would pay the \$1, \$2 and \$3 deductions for the fifth, sixth and seventh children in a family, and the \$3-a-month grant for the eighth, ninth and subsequent children.

There is every confidence that family allowances will do good work in Canada, and to date there have been few complaints about misuse of payments. The Act has drawn attention, as no other piece of legislation ever has, to the value of the child to the nation. It is counted on to contribute to raising the physical standard of living among families in the less privileged class. It is hoped that it may act as a brake upon the declining birthrate. And whatever the rest of Canada may think, Quebec is determined the plan shall have full effectiveness among its people and its larger families, even to the extent of supplementing Federal contributions from its own resources.

ATTENTION: WEST COAST

HARRY W. FLANNERY

MR. AND MRS. K. SAKAMOTO came back to their home in Loomis, California, to find it had been destroyed by fire. Two of the Sakamoto boys were serving overseas and one serving with the United States army in this country. Their fourth son was killed in Europe. Threats that homes of Japanese Americans would be burned were reported by Garrett Doty, fire chief of Loomis.

The incident is still typical of the situation on the West Coast.

In my daily broadcasts over the Coast network of the Columbia Broadcasting System, I have talked about the Japanese-American record in the war. I began because wounded veterans who had served with the Nisei in Italy, France, the South Pacific and the China-Burma-India theatre asked me to do so. I continued because veterans with whom I talked in Italy and the CBI added their insistence.

Lt. Gen. Lucian Truscott of the Fifth Army talked with our party in the Hotel Bella Riva on the shores of beautiful Lake Garda in northern Italy. After we had asked a number of questions about the campaign, the German prisoners and the future of Italy, he leaned forward and spoke with an insistence he had not shown before.

"There's one subject I especially want you to talk about when you get home," he said. "That's about the way the Japanese Americans have fought over here. They have one of the best records of any men in the army. They spear-headed our drives at Caserta, Cassino and in the final push this spring. The 442nd regiment of Japanese Americans, with a normal complement of 4,200 men, suffered 9,230 casualties, won four thousand Purple Hearts.

"Some of the people back in the United States are acting as if they did not know about the job these men have done; but a lot of my men who have fought alongside these boys

are going back to speak in no uncertain terms about un-American actions. They are going to remind some people that they have fought and died to kill fascism over here and they don't want it at home. They have battled here for American and Christian principles of justice, fair play and equal opportunity for all Americans and all men. And when you write Japanese American," he added, "don't hyphenate it. These men are not hyphenated Americans, but full Americans who have proved it with their blood."

When I returned to the United States I reported these injunctions, and at first I was glad to see that no letters of protest came in, as they had in the past. It seemed that the attitude of West Coast people had changed while I was gone, and I mentioned that on the air. But that served as the signal for numerous protests, many sent to my sponsor demanding that I be removed from the air. Some told my sponsor I was a traitor because I was "defending the Japanese." Anonymous letters signed "Distraught Mother" and "Patriotic American" asked whether I had a son in the Pacific, and whether I had not read of the atrocities committed by the Japanese. The charitable attitude would be to assume that the writers confused the Japanese enemy with the Americans of Japanese descent who were fighting for us, but the writers attacked the Japanese Americans specifically, and in racist logic and with disregard of our Fourteenth Amendment insisted that all are our enemies. One asked why these Nisei had not been sent to fight the Japanese troops in the Pacific.

The answer is that they had, but the War Department had not yet permitted that full story to be told, although those of us who had been in that theatre know that tale is even more heroic than in Europe. A CBI officer gave me a copy of the *CBI Roundup* with an article on the record of the Nisei.

WAR RECORD

Staff Sergeant Edgar Laytha wrote the article. At the top was a photograph of broad-smiling, pipe-smoking Brigadier-General Frank Merrill, leader of the fabulous marauders, flanked by two Nisei who were members of his crew, Staff Sergeants Herbert Miyaski and Akiji Yoshimura.

Nisei means second generation [writes Laytha]. It is a Japanese word, but Niseis are Americans. Ten thousand of these American-born children of Japanese immigrants fight now in the United States Army and some in this theatre. Their presence in the CBI was for a long time a military secret. For their own protection, they were not publicized. Some still have relatives in Japan who had to be considered, and then there always was and still always will be the possibility of capture by the enemy, which for a Nisei would mean no picnic.

Under the veil of protective secrecy, however, the stubborn, sturdy fighting Niseis grew to the stature of heroes. They became exceedingly popular, earned the admiration and personal friendship of every private and General with whom they came in contact. The secrecy was officially lifted a few days ago. Now we can tell their story.

One was how Staff Sergeant Kenny Yasui, five feet two and weighing but 120 pounds, captured sixteen Japanese. With three non-Nisei Americans, Yasui swam across the Irrawaddy River to face the Japanese there. When they arrived, the Japanese were hidden in the brush. Yasui called to them in Japanese to surrender. An amazed sergeant appeared and, bewildered, followed the command of Yasui to reveal his comrades. Before that assignment was completed, a Japanese officer leaped from the brush and attempted to kill Yasui with a hand-grenade. But Yasui

jumped into a foxhole and emerged to take the sword of the officer. To the rest Yasui barked out the command: *Kō tsuke. Hidare muke hidari. Mae susume.* He marched his prisoners and those taken meanwhile by his comrades to the river, ordered them to build rafts, and then to push the four Americans on the rafts against the swift current back to the American base.

LABOR RECORD

Laytha told of other Nisei and their exploits in the theatre. One was Karl Yoneda, of San Francisco. Laytha writes:

The longshoremen of Los Angeles and San Francisco knew him, also the fishermen of Seattle and Alaska. This man had organized unions in Japan, was blacklisted by the Japanese police, suffered in Japanese dungeons. Back in his American homeland, he became a union organizer and also ran for the Assembly in San Francisco on a labor ticket. The dizzy speed of events after Pearl Harbor temporarily called Karl from the waterfront into a relocation center for Americans of Japanese ancestry. From there, Karl volunteered to fight for the United States Army for a better world in which his son may live as a free man.

CITIZENS

In Italy, Sergeant Mike Masaoka of the 442nd regiment gave me a copy of the Japanese American creed as written for the Japanese American Citizens League. This is their creed:

I am proud that I am an American citizen of Japanese ancestry, for my very background makes me appreciate more fully the wonderful advantages of this nation. I believe in her institutions, ideals and traditions; I glory in her heritage; I boast of her history; I trust in her future. She has granted me liberties and opportunities such as no individual enjoys anywhere else in this world today. She has given me an education befitting kings. She has entrusted me with the responsibilities of the franchise. She has permitted me to build a home, to earn a livelihood, to worship, think, speak and act as I please—as a free man equal to every other man.

Although some individuals may discriminate against me, I shall never become bitter or lose faith, for I know that such persons are not representative of the majority of the American people. True, I shall do all in my power to discourage such practices, but I shall do it in the American way: above-board, in the open, through courts of law, by education, by proving myself to be worthy of equal consideration and treatment. I am firm in my belief that American sportsmanship and attitude of fair play will judge citizenship and patriotism on the basis of action and achievement, and not on the basis of physical characteristics.

Because I believe in America, and I trust she believes in me, and because I have received innumerable benefits from her, I pledge myself to do honor to her at all times and in all places, to support her constitution, to obey her laws, to respect her flag, to defend her against all enemies, foreign or domestic, to actively assume my duties and obligations as a citizen, cheerfully and without any reservations whatsoever, in the hope that I may become a better American in a greater America.

This is a statement of faith that everyone who calls himself American or Christian cannot but respect. If it is not respected, if the racist weeds that are growing all too lustily on the West Coast are not rooted out soon by stern justice, we shall fail not only the Nisei who have fought for us, but all those who have shed their blood to exterminate the weed on foreign soils.

"OPERATION UNIVERSITY"

JOHN COURTNEY MURRAY

IN THE PRESS for March 31 we had news of "Operation Nursery," mounted to crush what was described as "the first major attempt to revive nazi ideologies." What I emphasize here is the significant fact that all the leaders of this attempt were men trained to leadership in the *Hitlerjugend*.

We read, too, that the reopened German universities are crowded with students, a large group of whom talk earnestly of a "strong" Germany, and dislike professors with democratic ideas. Their own ideas were learned in the *Hitlerjugend*, and are still alive and compelling within them.

Last fall there took place in London a huge World Youth Congress. It was dominated by communist forces, embodied in a well trained delegation of youth leaders. (So strong was communist influence that the English bishops, notably the present Cardinal Griffin, were deeply concerned.) As a result of this Congress, a World Federation of Democratic Youth with headquarters in Paris, will be set up this summer. Soon, therefore, we shall see operating a sort of "Youth International."

YOUTH LOOKS TO ORGANIZATION

After the London Congress a committee of seven nationalities met and decided to bring into existence a new International Student Federation. A preparatory committee is now doing the organizing. It wishes to obtain the widest possible representation, from all kinds of student organizations, at an immense international gathering in Prague this summer, August 17 to 31. Catholic student groups are being invited.

Last November there also took place a big International Student Congress (600 delegates from 51 nations) in Prague. The city and the national government played the host munificently, at a cost of some five to seven million Czechoslovak crowns. Communist influence was again well defined and effective, if perhaps less dominant than at London. Afterwards, some of the delegates, including some Americans, were invited to visit Russia by the Soviet Youth Anti-Fascist Committee. The few American representatives at Prague were mostly left-wing.

Again, this coming summer the World Student Christian Federation will assemble in its first real postwar congress. International Student Service will likewise hold another summer session.

Finally, it has been noted that three out of four of "the public" that sought admission to the UNO sessions at Hunter College have been under twenty years of age. They did not come for entertainment; they symbolized the fact that youth is vitally interested in the movement for world organization.

Taken together, all these facts most certainly point to some conclusions. First, it is evident that the youth of the world is on the move. More than that, it is being gathered into movements—organized, inspired by ideas, self-conscious, able to utter corporate views and take collective action. These youth movements are going to help move the world, in one direction or another. Yesterday's youth movements (as in Germany) helped to create many of the problems of today. Today's youth movements will either solve these problems, or aggravate them, or create new ones.

Second, youth has discovered its own international community. Youth is youth, no matter what language it speaks. And it is determined to express its natural community in organizations, wherein international cooperation on student

problems may be realized. The future leaders of international society will be trained in these organizations.

Third, there is no doubt that Moscow understands the power of youth. It is consciously enlisting the aid of youth in furthering its own purposes, whose sinister character is ably concealed beneath the aura of idealism that youth finds so seductive. The World Federation of Democratic Youth will be an agency of communist penetration. And communist forces have already signified their determination to influence the new International Student Federation, launched at London and Prague. Leaders of various international youth organizations whose inspiration is Christian, or at least humanist, are aware of this problem. They do not view with indifference the prospect of Moscow capturing the world student and youth movement. And they are taking steps to meet the problem.

The problem is also put squarely to Catholic youth, its leaders and moderators. In general, the problem is how Catholic youth can be put on the move, in the international field, in a solidly organized movement, with a truly conquering spirit, that will carry through a positive program and also combat communist influence. More concretely, the question is how *Pax Romana* can be made in living fact what it is on paper—the agency of Catholic international university student solidarity, and the Catholic representative in the world youth movement.

AMERICAN CATHOLIC STUDENTS LAG

Curiously enough, Catholic students were the slowest in realizing their need of international cooperation; among all the international student organizations *Pax Romana*, born in 1921, was the latest in the field. And it is still the weakest, at the very moment when the world situation demands that it be strongest. After World War I it performed an effective work of reconciliation, on the student plane, between the nations that had fought each other. As part of this work, it brought into fruitful affiliation all the European student federations; and in 1939 it made its ill-fated venture into the New World, holding its XIXth World Congress in New York and Washington. World War II broke out while the Congress was in session. During the war its mission was largely one of relief to students, carried on under shattering difficulties.

These phases of its work—reconciliation and relief—are not ended. But the Holy See has already indicated that a new phase must begin. The indication is in a long letter from Cardinal Pizzardo to the Second Inter-American Assembly of *Pax Romana*, held March 10-19 in Lima, Peru (at which, incidentally and significantly, there was no official United States student representation). The letter makes it quite clear that Pius XII wants the Catholic international student movement to be a strong ally in the mission upon which he has focused the eyes of the universal Church—that of creating a new spiritual unity among nations. Its special work is to be the intellectual penetration of the university milieu—the winning of the universities, professors and students, for the ideas that underlie peace and Christian world order. *Pax Romana's* old mission of fraternal union must be developed into the field of intellectual charity—the creation of that *société d'esprits* without which there can be no society of nations. In effect, what the Holy See wants is the mounting of "Operation University."

This is an immense task, of incomparable difficulty. But it is no more immense and difficult than the task to which the dynamic leftist student movement has set itself. We cannot admit that it is impossible, if only for the reason that it is imperative. The Interfederal Assembly of *Pax Romana*

will address itself to the task at its meeting in Fribourg this coming August. But what I want to emphasize is the fact that the building of a strong Catholic international student movement, able to carry out the Holy Father's wishes, is the common and collective responsibility of educators, youth directors, and youth itself, everywhere.

And in this respect the United States finds itself in a peculiarly embarrassing position. On the one hand, no other country in the world is so isolationist, so backward in the matter of international student cooperation; on the other hand, no other nation has so great a responsibility in the matter. We have immense potential student leadership; but it is quite undeveloped. For instance, whatever the merits or defects of our undergraduate student organizations (and the defects are many), we have no formal university student organization. (And the university student is the proper agent of international collaboration.) In their maturity, when their capacity for leadership is readiest, our Catholic students are, for all practical purposes, cast adrift.

This problem, I think, will be the special responsibility of the National Catholic Educational Association. Taking over a private initiative, it is about to form a graduate association that will undertake the work of Catholic international intellectual cooperation. The promotion of the international student movement must necessarily be a function of this association. So, too, will be the promotion of student and professor exchange, and the foundation of a badly needed Catholic International House that will be the center of the Catholic movement for intellectual cooperation.

Beginnings are always small and difficult. But they may as well be bold. I would suggest this beginning for United States participation in the world student movement: that a group of twelve students be selected, carefully and intensively trained, and sent over to the Prague meeting of the International Student Federation in August, with the quite sober and entirely feasible intent of "taking it over." They could do it. They would not be without allies among European Catholic students. But, of course, someone would have to pay their way.

SCIENCE NOTES

COMET TIMMERS is not only the first comet of the year 1946 but also the first comet to be discovered at the Vatican Observatory at Castel Gandolfo. The Astronomical Society of the Pacific will award its Donohue Comet Medal for the first time to a Jesuit lay brother.

The Specola Vaticana is engaged in a study of selected areas of the heavens in order to determine the structure of our galactic universe. Working on this program during the night of February 1-2, Brother Matthew Timmers, S.J., a mechanic of the Papal Observatory, had made a routine two-hour photograph of a star-field situated in the constellations called Small Lion and Great Bear. The plate used for the long exposure had just arrived from America in the first postwar shipment of Eastman Kodak plates. Preliminary tests had shown the plates to have double the sensitivity of the best European photographic emulsions. The meticulous lay-brother scientist wanted to know the development time best suited to the new emulsion and so, early the next morning, he went to the observatory darkroom, cut a test-strip from one end of the glass plate, cut the strip into three parts and then developed each piece for a different length of time. When the test pieces were "fixed" and the darkroom lights were turned on, Brother Timmers at once noted a bright trail among the round stellar images on one of the corner

strips of the negative. The trail was only about 3/16 of an inch long, but the high-speed plate showed faint nebulosity on one side of the streak that indicated the exciting possibility of a comet.

On the following evening the possibility became a certainty when another plate was taken at the Vatican photographic telescope and when the visual telescope disclosed a nebulous object of about the tenth magnitude (about 40 times fainter than the faintest stars visible to the naked eye). It was definitely a comet, with a sharp nucleus and a cometary tail about three-fourths of a degree in length. During the intervening day the comet had moved northwards about a degree in apparent position among the stars.

Accordingly, astronomical code cables were sent to the two scientific clearing-houses for such information, at Copenhagen and Harvard Observatory. Dr. Fred Whipple at once confirmed the discovery by finding images of the comet on four different Harvard sky-patrol plates, and so Harvard Announcement Cards were immediately printed and sent to all observatories. Since then Dr. Leland E. Cunningham and others have computed preliminary orbits for the comet. They show that during Holy Week, Comet Timmers will pass its perihelion point of minimum distance from the sun (about 150 million miles). On February 9 the comet had already reached its minimum distance from the earth, about 90 million miles, and the cometary tail then extended a million miles into space. About May 10 the comet will be only five degrees from the north pole of the heavens. Due to its apparent motion among the circumpolar stars, it will be visible in the northern hemisphere for several months to come, but due to its great distance it will not be visible to the naked eye.

Astronomers in Europe, Africa and America have already reported many accurate telescopic observations of the comet's position. In the first two months after discovery the Vatican Observatory alone has contributed some fifty observations. From these data a definitive orbit will undoubtedly be calculated later. Thus there is a possibility that upon its next trip around the sun the comet may still be recognized by astronomers of future centuries as Comet Timmers, an enduring monument to papal interest in science.

WALTER J. MILLER, S.J.

WHO'S WHO

DR. MELANIE STAERK, Professor of International Relations at Rosemont College, Rosemont, Pa., for the past several years, is visiting her native Switzerland, whence she is making a study of postwar Europe.

E. L. CHICANOT, a Montreal journalist who came to Canada from England over thirty years ago, has traveled extensively over the Dominion, observing, reporting and analyzing the problems which are special to the various sections and common to the welfare of Canada in general.

HARRY W. FLANNERY, news analyst for the West Coast chain of Columbia Broadcasting System since 1942 and author of *Assignment to Berlin*, has been in newspaper and radio business since 1916. Mr. Flannery is a graduate of the University of Notre Dame in Journalism.

REV. JOHN COURTNEY MURRAY, S.J., is the Religion Editor of AMERICA.

REV. WALTER J. MILLER, S.J., is on the staff of the Vatican Observatory at Castel Gandolfo. Father Miller, who took his Ph.D. in Astronomy at Harvard in 1943 under Dr. Harlow Shapley, was formerly Professor of Astronomy at Woodstock College, Woodstock, Md.

WHAT IS THE TRUTH about the treatment now being given to the Sudeten Germans by the government of Czechoslovakia? This government, at its first meeting in Kosice on April 5, 1945, decided "to free the Czech and Slovakian land once and for all from German and Hungarian aristocrats and traitors, placing it in the hands of Czech and Slovakian farmers and peasants." Confiscation of landed and other property connected with it would be done "without compensation." This policy took effect in the decree of the President of the Republic, on May 19. The U. S. Department of State announced on December 7 that 2,500,000 Germans in Czechoslovakia will be moved into Germany by August 1, 1946; 1,750,000 into the American and 750,000 into the Russian zone of occupation.

According to a detailed, eye-witness account, from a source thoroughly above suspicion, all semblance of law and justice was being denied these people. They were being punished merely for being Germans, with no question of any serious attempt to distinguish between those who were active Nazis and those who were helpless victims of the Gestapo, or had battled for years against the tyranny of Hitler. The evictions, preparatory to exile, were taking place with the utmost ruthlessness. Those fortunate ones who were allowed to remain at home were hustled into inhumanly overcrowded quarters, deprived of the most essential articles of furniture and housekeeping, and subjected to a literal starvation food-rationing, comparable only to the restrictions placed upon the Jews by the Nazis.

"Practically nothing," according to these reports "can be obtained in the camps. Relatives must be depended on to bring even the simple articles of food, outside of a little thin soup or coffee and a slice of bread." All this with long, back-breaking hours of labor, insufficient clothing, complete lack of sanitation and medicine, exclusion from hospitals, devaluated German currency and continual annoyance of every description.

The German clergymen in Czechoslovakia, according to this account, were not "faring better than many Czechs in freedom," as the Czechoslovak National Council of America (in Chicago) reports in a recent bulletin. On the contrary, Catholic priests and prelates were condemned to work in factories or the coal mines—such as the parish priest of Kaaden, Father Ferbas; the Dean and parish priest of Brůx; the Fathers of the great Cistercian Abbey of Osseg, whose Abbot died of starvation and overwork. The Premonstratensian Fathers of Tepel Abbey were all imprisoned, while the Vicar General of the German section of Königrätz Diocese, Msgr. Bopp, is working with clergy in a factory in Eipel. The dead of German origin are buried without benefit of ecclesiastical rites.

John MacCormac, correspondent of the *New York Times*, did report a distinct improvement within the last month in the method by which the deportations were being carried out, and his account is also confirmed by witnesses in Czechoslovakia, known to AMERICA to be reliable. But no such improvement has been reported as to the conditions in the camps.

Czech Catholics have not hesitated to denounce the camp conditions in various periodicals, and in the face of Government pressure on Catholic publications. *Na Hlubinu* ("Into the Deep"), published by the Dominican Fathers in Prague, states frankly that this is not a matter of mere political concern, but has become a moral issue "which cannot be passed over in silence." "There are worse things even than

war and national slavery. Throughout the war we never doubted for a moment that the Czech people would never succumb to German domination. . . . But would that we should have no reason now to fear that our people may suffer even a worse fate, if it loses the support of justice!"

No nation today, however certain it may feel of itself, can allow itself to lose such moral support. If the Czechoslovak government is wise in its own interests, it will not undertake to prove that two wrongs can make a right.

STARVATION? BOSH!

JOURNALISTIC DOUBLETALK hit a new high in some recent issues of the *New York Daily News*. One Robert Conway, a staff correspondent writing from Rome, and reporting Herbert Hoover's tour of that country as head of the President's Emergency Famine Committee, quoted Mr. Hoover as assuring Italian officials that he was convinced that "the American people, if not discouraged by adverse reports," would respond wholeheartedly to the plea for voluntary rationing to save the people of the world from famine.

Then the *News* promptly went on to spread before its two-million-and-some readers reports that are the most unfairly adverse that it has ever been our ill fortune to read. Under the headlines that read in succeeding issues: "France, Italy Eat, Drink, Make Dough," "Italy Duping Hoover on Food Facts" and "Italy Eating Enough Now," Mr. Conway and/or his editors gave a slant to the food situation that was singularly callous and misleading.

Whereas Mr. Hoover explicitly told Italian reporters that the food problem was the same in Italy as in other parts of famine-threatened Europe—"to prevent starvation for the next 120 days until the new harvest is gathered"—Mr. Conway comes up with a conjurer's trick and reports Mr. Hoover as saying "the Italian people are in no immediate danger on the basis of the number of calories they are receiving daily." Whereas Mr. Hoover asserted that the "fate of starvation . . . would fall on the lower income groups and children soon after arrival of overseas food stops," Mr. Conway arrives at the conclusion that "perhaps ten per cent of the population is inadequately fed." These ten per cent of which he speaks are the "very poor" who "are in a tough spot."

"Italy is a veritable land of plenty," the *News* encourages us to believe, "infinitely better off than France," which is in turn "better off than England." And editorializing on the Conway articles, Reuben Maury thinks that starvation would be not too bad, for it would serve to keep Europe quiet for a long time, as it did, he asserts, after the Thirty Years' War (1618-1648).

Now, one can readily admit that spots in Italy, France or any depleted country can be found wherein there is plenty of food; black markets doubtless flourish, but black markets themselves are a certain sign that there is scarcity. But statements that Italy as a whole, or Greece, or Austria, or any other of these countries, is eating well, are so totally and monstrously at variance with all judicious testimony, official and unofficial, that their broadcasting sinks to highly irresponsible journalism.

The job that Mr. Hoover is engaged in and the job that Mr. LaGuardia has just assumed with UNRRA are beset

with difficulties enough without the task being made more bramble-blocked by an American public opinion rendered indifferent and hostile by such perverted slants in the news. It is a source of pride that most American journalism has given a sympathetic press to the needy of Europe; the *News* craving for smash headlines and a desire to be different have not helped serve the cause of human decency.

LOAN TO FRANCE

COMING in quest of a loan for his country, Léon Blum, France's former Prime Minister, has so far steadily abstained from indicating the amount that he would need. His prior aim appears to be to settle the principle of a loan itself.

In his first press conference, M. Blum undertook to answer the objection that such a credit would create an inflationary effect. He argued that the United States should now export what it can, so that some years from now, say in five years or more, when our own overproduction of machinery and other goods may become troublesome for us, France—restored to economic health—will be in a position to provide for us a profitable foreign market. "Prosperity," remarked M. Blum, "like peace, is indivisible."

M. Blum's principle of an "indivisible" prosperity certainly holds good if it is applied to the political and social consequences of a French political collapse. The former Premier and present leader of France's Socialist Party—who has since the liberation consistently resisted coalition of the Socialists with the French Communists—would not admit he was seeking the loan merely in order to strengthen the position of his party. In point of fact, however, upon the Socialist leader's success or failure will depend the ability of any parties to resist the inevitable use that would be made by the Communists of any collapse in the negotiations.

The charge has been made from time to time that the French are not working very hard, but are waiting for the United States to help them out of their economic troubles. Such a charge is not borne out by the figures presented by M. Blum, and discussed by Harold Callender in the *New York Times* for March 31. It ignores the difficulties experienced by the French workers, who suffer keenly from the lack of the refined mechanical equipment which Americans enjoy. Through huge effort the coal output has managed to surpass that of 1938, but there still exists a coal crisis, which in turn keeps steel production down. Farms suffer, too, from lack of fertilizer, while wheat production was hit by the North African crop failure last year. Yet, with all these handicaps, and a badly impaired transportation system, French industry has made a respectable showing. Already France has produced some 5,000 locomotives and 250,000 railroad cars.

"It is estimated," writes Mr. Callender, "that French factories could now produce at the rate of 1938 if they had the coal they received in that year from abroad. So the chief obstacle to production is not attributable to any French reluctance to work." And food scarcity is no help to any worker's efficiency.

The French want credit with which to buy machinery so as to get to work and thus extract themselves from the economic morass and the political agues which this morass breeds. It is to our own interest and that of the world to see that they are aided.

RED FACES IN WASHINGTON

LIKE MOST AMERICANS, Congressmen are great joiners. They are the best joiners of us all. In addition to the urge we all feel to affiliate with a congenial group, they have what might be called a professional incentive, since organizations have members and members have votes. Occasionally, however, the average politician's desire to be all things to as many men as possible overreaches itself, and then there are red faces in Washington and eloquent explanations. Against the background of the ballot box, joining the wrong society can be worse than joining no society at all.

About twenty members of Congress were chewing their cuds last week over these homely truths. Moved by devotion to a noble cause, they agreed to act as sponsors of a Win-the-Peace Conference, a seemingly safe project launched by Jo Davidson, the sculptor, chairman of an ostensibly unimpeachable group called the Independent Citizens Committee of the Arts, Sciences and Professions. What could be more respectable than that? Imagine their chagrin, then, when it was publicly charged that this group, despite the presence in its ranks of many sincere liberals, was a smoothly camouflaged "front" which the Communists claim to have organized for their own political purposes.

Their discomfiture grew when one of their fellow sponsors, Representative Patrick, of Alabama, announced that his name had been used without his permission, that he was withdrawing it, that there were too many Pinks and Reds in the group for him. They were only partially reassured when the next day the Alabama Congressman turned a complete somersault, saying that further investigation had changed his mind, that he was now convinced the aims of the Conference were wholly American and that he was supporting it. Meanwhile, however, the only New York newspaper boosting the meeting was the *Daily Worker*; and a United Press dispatch from Washington listed a strong group of pro-Soviet stalwarts as co-sponsors. Among these were Julius Emspak, secretary-treasurer of the communist-infiltrated United Electrical Workers (CIO); Paul Robeson, actor and familiar figure in CP fronts; Frederick V. Field of American Peace Mobilization and *Daily Worker* fame; Harry Bridges from the Pacific Coast; New York City Councilman Benjamin J. Davis, Jr.; and Representatives De Lacy and Marcantonio. Caught in this kind of company, the Congressmen might understandably worry about the reaction of the voters back home.

This Review has scant sympathy for the type of red-baiting which professes to see communism in every project for social and economic reform. On the other hand we believe that, for the sake of God and country, it is important to expose the machinations of the real Communists in our midst. In these parlous times the survival of the Republic may well depend on knowing who are our friends and who are our enemies. To confuse this capital distinction is the objective of Soviet fifth-column tactics all over the world.

Unfortunately, communist "fronts" appear to be more numerous and more successful today than at any time since 1939. Despite the disillusionment which followed the Hitler-Stalin pact in August of that year, despite, too, the shameful spectacle of Earl Browder's liquidation, some of our liberal-minded citizens still have not learned their lesson. Babes in the ideological woods, they remain ridiculously easy game for the Soviet sharpshooters. In view of the cloud over the Washington Win-the-Peace meeting, the public may well wonder whether some of the innocent babes are not in Congress itself.

LITERATURE AND ART

MR. BARNUM AND THE READER'S DIGEST: II

WALTER J. ONG

(Continued from last week.)

IF THE *Digest's* volubility concerning its own merits exhibits Barnumism in one of its more refined moods, we need only turn to a list of the titles under which the magazine markets its produce to find ourselves in the full glare of the world of barkers and sawdust.

The *Reader's Digest* tent abounds with items featuring the most, the biggest, the best, the only. From the index, for instance, of just the issues from July to December, 1944, can be assembled an impressive picture richly redolent of the side-show.

The first item in this index is headed "Accidents Stranger than Fiction." The next, "Biggest Selling Job." This is followed in short order by a "GI Supermarket," the "Richest Man on Earth," a "King of the Ushers," a "King and Queen of Technicolor," a "Rajah of the Soil," a "Co-op Giant from Ohio," and a "Forbidden City," not to mention the world's "Unhappiest Women" and "Greatest Fire Sale," both in the same issue. Of course, words such as "miracle," "mysteries," "magic" and "super" turn up regularly in this Sunday-supplement context of superlatives. Here you find the "Magic of Fire Fog," "Magic Words," "Super-Wood," presided over, of course, by a "Wizard" and a "Genius." There are also "Twenty-Eight Acres of Girls" and the large collection of "most unforgettable characters," which by now must rival any collection Mr. Barnum had to offer.

The tone of these titles, if not always fair to the penetrating power of the articles themselves or to the talents of their often highly gifted authors, does show the shallow level at which the *Reader's Digest* itself ordinarily keeps up contact with its reader's consciousness. Everything is indeed very interesting. But what makes it all so *distinctively* worthwhile?

This Barnumism runs off in other directions. For instance, there is the glib success motif which produces such inspirational stories as "Youth, Get Your Toe in the Door" or "The Go-Getter" or "Fame and Fortune Await You" or "Never Hesitate." These are all real *Digest* offerings, and the list could be increased *ad nauseam*. Associated with this success motif is the rabid Couéism which we thought had died in the 'twenties ("Day by day in every way I'm getting better and better"). This generates large quantities of articles reiterating the welcome message that simulation of a thing produces the same results as the thing itself. "Imagination—the Rarest Drug of All" or "Environment Isn't Important" is the kind of label they put on this. Everything's psychological. You are what you think you are (or what the *Reader's Digest* brings you to think you are).

The enforced cheeriness of this ballyhoo dreamland runs out in the world of advertising slogans and the toothpaste grin. It is no surprise to find religion heralded in one issue in dead seriousness as "the spiritual pause that refreshes": serious concerns are simply charged with cheery bubbles of carbon dioxide and wafted away. Not only revealed dogma, but intelligent reasoning about ultimates is replaced with sheer pointless courage and a hunch that all is right with

the world. Religion, the *Digest* explains, is "a belief in man's capacity for goodness." In other words, it is a branch of the optimism department. The *Digest* likes the Russian General Zhukhov because, although he won't believe in God, he does believe in "progress."

Now, under some aspects, all this is harmless enough. The *Reader's Digest* is only one of a host of magazines riding the currents of popular thought. Moreover, it has much to its credit. It betters public opinion in many fields, such as that of the racial question. It encourages small enterprise. If "learning America" from the *Digest* means often little more than devotion to a loosely defined progress, blind trust in "science," and an unshakable will to believe in the confident and voluble optimism commonly regarded as possessing sure-fire therapeutic and commercial value, nevertheless the *Digest* does publicize much that is really worth while in the American tradition. If it indulges in a little florid bombast, what popular magazine does not?

There is no point in denying the *Digest's* good qualities or in indicting it while we let other magazines go scot free. And yet its bombast, its Barnumism, remains a special problem. Unlike the ordinary popular magazine, it feels quite ostentatiously conscious of having a mission. (Many other digest magazines find that the surest way to ape the *Reader's Digest* is to cultivate this same consciousness.) Unlike the ordinary popular magazine, the *Reader's Digest* proposes not only to interest and to entertain and in a certain degree to inform, but also to confer on its readers intellectual integrity. Nevertheless, as AMERICA once pointed out, the *Digest* is so far from encouraging or even allowing such integrity that in different articles within the same issue it unctuously welcomes mutually contradictory philosophies—without the least illusion that their juxtaposition will be a challenge to thought, but rather with the sure conviction that for the intellectual boondoggling it promotes as a thought-substitute in its audience, it won't make any difference. Thus it has a word of encouragement for the work for the poor being done by a Catholic priest and simultaneously for that being carried on by an industrious apostle of birth prevention.

Having the kind of audience it has is not peculiar to the *Digest*. But setting out to convince such an audience that its behavior is an exercise in intellectual discipline is a pretty vicious piece of business. If the *Reader's Digest* discarded its crusader's costume or trimmed it up a little, left off congratulating its audience on reading the *Digest*, and thought of itself as a magazine of interesting light reading featuring occasional worthwhile articles—for this is what the *Reader's Digest* is—it would stir up no more resentment than any other popular magazine. Its Barnumism would be one of the things you take in stride, and may the best man win.

As it is, the *Reader's Digest* Barnumism is much more odious. The magazine is trying to make its audience believe that on the *Digest's* magic carpet they are being wafted to a plane of intellectual integrity where such a venal thing as Barnumism is simply transcended. Little wonder that the reader becomes furious when he realizes that in carrying out its mission of conveying this sense of intellectual integrity one of the *Digest's* chief instruments is Barnumism itself. Piously to identify Mr. Barnum's cause with that of altruism is going a little too far.

The *Reader's Digest* conceives of its mission as world-wide. And, to tell the truth, the *Reader's Digest* is a sort of in-

tellectual and emotional counterpart of the tin can, spreading with the technological crust of our civilization over the surface of the globe. Eleven million copies in a recent count—two million of them outside the United States, in foreign-language editions for Latin Americans, for Swedes, Arabians, Chinese. When, before intelligent people in other places, this is proposed as a sample of our intellectual integrity, the smiles which certain aspects of American culture elicit in our Latin-American, Chinese and other neighbors will broaden more than ever. However, there could be a worse tragedy. If this sort of thing should ever come to represent intellectual integrity for the entire world, may God have mercy on us all.

BULLETIN FROM BARUCH

Lumen obedit illi in tremore. Baruch 3:33

God will soon abolish these
Fields of always winter weather,
Ice within the arteries
Binding breath and bone together.

God will let the summer tell
Soon, that His immortal will is
Amaranth and asphodel,
Hyacinth and lilies.

After weeks of waiting, weeks
Hearing, and no signal heard,
Will the crocus, when He speaks,
Answer with her golden word.

Prompt as shaken gonfalon
At an admirable name
Hosts of tulips down the lawn
Ripple in obedient flame.

And the jacinth's curly crown,
And the sleeping scylla's eye
Bow, as to a Monstrance, down,
Open as He passes by.

At His word will flicker forth
Every fledgling bird or star,
Chid Orion sidle north
Robins whistle "Here we are!"

While an orchestra of frogs
Will bemuse the gardener's brain
Dreaming over catalogues
Floral in the April rain.

In my heart the seed is sown
And long-buried, low lies mute
Like a garden yet ungrown
With its dreams of flowers and fruit.

There where crouches winter dumb
Heavily in pain and doubt,
Soon the sudden spring will come
And the flowers will all be out.

PATRICK MARY PLUNKETT

THE COMMON MEAL

Now are we mortal, for the broken bread
We take to eat, in our necessity.
Accepting for the flesh this ministry,
We show ourselves the brethren of the dead
Who once were quick and at this table fed.
Our union with the Word made flesh we see,
Our separation from the Word set free
In this Thy sacrament before us spread.

Take from us hunger and our fellowship
Of flesh demanding its insistent need,
Until this wheaten bread is no more used,
By the hand's holding, by the mortal lip,
To satisfy our fast, when we are freed
Unto the Word itself and in it fused.

SARA DE FORD

BOOKS

WHITE HARVEST FIELDS

ACCORDING TO THE PATTERN. By Katherine Burton.
Longmans, Green and Co. \$2.50.

MISSION FOR SAMARITANS. By Anna Dengel, M.D.
The Bruce Publishing Co. \$1.75.

"MEDICAL WORK IN THE MISSIONS," writes Katherine Burton, "represents Christianity in action. It is something the most ignorant and the poorest can understand." This is the theme of her new book, the story of Dr. Agnes McLaren and the Society of Catholic Medical Missionaries, a book which will specially attract the mission-minded and all admirers of great-souled enterprise.

Agnes McLaren was born in 1837 in Edinburgh, the daughter of Duncan McLaren, a successful retail merchant and later Lord Mayor. She resolved to become a doctor in the days when women doctors were like Johnson's "dogs walking on their hind legs—you were surprised to see it done at all," and when few universities wished any truck with women medical students. Yet, in order to practise medicine legally, a degree was needed, a degree which could not then be obtained by women in the whole British Isles. Besides, at the time of her decision, Agnes McLaren was thirty-seven years old—surely a strange age for considering a new career. She had a great desire, however, to devote herself to the care of women who were ill, especially the poor. Though a non-Catholic she called on Cardinal Manning for help, and he was so favorably impressed with her sincerity that he gave her a letter to a friend of his at the University of Montpellier. She was admitted to the school of medicine at this university and received her degree there. She made advanced studies in Dublin, and began to practise in Cannes.

Always of a deeply religious nature, Agnes McLaren became interested in the Church during her student days at Montpellier. She adopted the custom of making a yearly retreat under a Catholic priest, but it was not until almost twenty years later that she entered the Church.

By 1904, notes Mrs. Burton, anyone might have agreed that Agnes McLaren had lived a long and useful life. Besides her career of medicine, she had given practical service to civil causes; she had been an earnest advocate for women's suffrage and had exerted herself tirelessly against organized vice. But the greatest work of her life was yet to come. She met Monsignor Dominic Wagner, a Mill Hill missionary who had been Prefect-Apostolic in India. He told her of the numberless villages, of the poverty of the peasants, of their malnutrition and low life-expectancy. Three million babies died each year and only half the children lived to be ten. The people suffered mainly from malaria, fevers and smallpox. The most hopeless sufferers were the women. Because of the custom of purdah, which secluded them from the sight of all men except those in their immediate families, and since practically all Moslem doctors were men, they were cut off from medical aid. Worse yet, this custom made them inaccessible to the missionaries—and to Christianity.

The Monsignor had a glorious dream of setting up a Catholic hospital in his district, complete with Catholic women doctors; but the plan was hedged with difficulties. Dr. McLaren realized the problem; both her apostolic and her medical zeal were aroused as she agreed that Catholic women doctors had to be rounded up at once, nun doctors too, she said. And it was then she learned with surprise that Canon Law did not permit the service of nuns in surgery and obstetrics.

From then on Dr. McLaren's path was clear. She spent her remaining years in efforts to establish the hospital, in organizing an auxiliary for its support, in recruiting lay doctors, and in trips to Rome in attempts to effect a change in that particular legislation—a change which was to come not long after her death. She even went to India herself, substituting there for the hospital doctor. But her unique service to the cause of the medical missions was the encouragement she gave to a young Austrian girl, Anna Dengel, who possessed ideals and capabilities like her own.

The last part of the book concerns this young girl who was to become the distinguished Dr. Dengel who, in 1925, after many difficulties, founded the Society of Catholic Medical

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Missionaries. This Society, with its mother-house at Fox Chase near Philadelphia, is now engaged in medical mission work in our Southwest and has established three mission centers in India. One of these centers, the Holy Family Hospital at Rawalpindi in the Punjab, is the only Catholic hospital in a region of twenty-nine million people. The Society is also training a group of Indian girls who will form a native religious community.

Mission for Samaritans, by Dr. Dengel herself, excellently complements Mrs. Burton's volume. It is the first survey of achievements and opportunities in the field of Catholic medical missions, and it is the result of the author's personal observations and study. In it we are given a close-up view of health conditions in India, China, the Pacific islands, Africa, Latin America and North America—this last including Negro and underprivileged white groups in the United States. And, as a consequence, we are brought to a vivid realization of the immense scope of the work waiting to be done, a work which presents humanitarian and yet more important spiritual claims, since, through healing bodies, souls may be won.

Of course, it is nothing new for missionaries in pagan lands to relieve physical suffering as best they can; but "organized, systematic care by people who have been trained in the medical field as doctors, nurses or technicians is new." It is what Dr. Dengel calls "a new and important phase of Catholic missionary activity—the medical mission apostolate."

One section of the book concerns the valuable work of Protestant medical pioneers. There are thirty-two pages of fine illustrations and a bibliography and index. Monsignor John M. Cooper contributes the foreword. **PAULA KURTH**

SUBORDINATING SELFISHNESS

UNITED FOR FREEDOM: COOPERATIVES AND CHRISTIAN DEMOCRACY. Edited by Leo R. Ward, C.S.C. The Bruce Publishing Co. \$2.50

THE COOPERATIVE WAY: A METHOD OF WORLD RECONSTRUCTION. By James Peter Warbasse. Barnes and Noble. \$2.

COOPERATIVES are steadily assuming a more and more prominent position in American economic and social life. To what extent this is true may be judged from comparative statistics of the past few years. National Cooperatives, Inc., for example, reports that during the past year 165,000 new members joined its affiliated consumer and purchasing co-operatives. Twenty cooperative wholesales, belonging to the same organization, did \$177,966,775 worth of business in 1945 as against \$152,523,298 the year before—an increase of 16.8 per cent. But six years ago, in 1939, the total volume of these same wholesales amounted to only \$48,338,000. Since cooperatives are non-profit organizations existing primarily for the mutual satisfaction of consumer needs, the above figures cannot be interpreted in terms of earnings, or profit. What they do show is the extent to which Americans have voluntarily subordinated the profit motive to the cooperative way of exchanging goods and services.

United for Freedom is a symposium on cooperatives. It tells of a movement which has already taken deep root in our midst and now enjoys an orderly growth, as the above figures indicate. Seventeen chapters compose the symposium, of which the first is a letter of Pope Pius XI to Saint Francis Xavier University, Antigonish. Two chapters relate the history of cooperatives in the past hundred years. One chapter outlines the experiences of the movement in Belgium among the farmers, and another summarizes the achievement in Nova Scotia. The other chapters are not so much concerned with historical facts and figures as with underlying principles and theory, particularly as related to the United States and Canada.

Father Ward, editor of the collection, writes on the spirit and philosophy of cooperatives and makes out a convincing case for this means of popular participation in economic life. He writes: "Freedom, balance, moderation, peace, the active goodwill and love of man for man, unity and solidarity—it is toward these values that cooperation works or ideally should work." Writing, however, on rela-

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tions of the individual to the state his expression is not so felicitous.

Reading critically this and several other essays, one feels that the authors trust too much in cooperatives as a defense against totalitarianism or undue inroads by the state on personal liberties. Recent history does make it clear that people will bargain away political liberty for promised economic security, and that economic democracy is closely linked with democracy in the political order. But it does not follow that cooperatives are equal in every case to the task of achieving economic democracy. Some tasks simply seem too big for voluntary cooperative effort and call for governmental intervention. Writers on cooperation would do well to recognize more frequently the need at times of the public corporation, established, of course, with proper safeguards. It can be the effective complement of the numerous private cooperatives which responsible governments will continue to encourage and protect.

"My Experiences and Hopes in Cooperatives" is the title of the pleasing chapter by Luigi Sturzo which gives his reflections on the movement both in pre-fascist Italy and in America. Speaking of the destruction of cooperatives by totalitarian governments, he says: "For the Nazis and Fascists hate that which they cannot assimilate; every reality outside of that which they themselves have forged is an enemy to be destroyed." Luigi Sturzo sees the solution to our complex problems only in "a just balance of economic forces." "To desire one sole type of economy," he writes, "signifies the desire to impoverish a country, or to bring it under the tyranny of one class or one clique."

United for Freedom is a thought-provoking book. None of its chapters is read without interest and profit, even chapters wherein points of disagreement might be found. Like many symposia, however, it is uneven in style and treatment. Nevertheless the editor, himself endowed with an instinctive understanding of and sympathy for cooperation, has succeeded in gathering together the constructive reflections of over a dozen experienced sponsors of the movement.

The Cooperative Way is Dr. Warbasse's latest contribution to the growing literature on cooperation. The author sees in the present economic disorganization throughout the world the ideal opportunity for cooperatives to contribute vitally to domestic and international understanding and harmony. They will do this even while effectively supplying the material needs of mankind. "The world," states the last sentence of the book, "is even now ready for the way that will give it peace and plenty." One hundred years of cooperative experience have prepared the movement for the work now before it.

Cooperation, both individual and national, the author emphasizes, is the keynote of reconstruction. It implies the subordination of selfish interests to community good, whether on the local, national or world level. While men may not look clearly into the future and deliberately choose the cooperative method of organization, they can still learn it from experience. Today, in the light of technological development, so readily exploited for selfish ends, and especially in view of atomic energy, men must either cooperate or perish. The cooperative movement, discussed in these terms, will be of interest to all who seek a modest sufficiency of material benefits and hope for a reasonably stable peace.

Dr. Warbasse writes with the reasoned zeal of a long-time cooperator thoroughly dissatisfied with the present economic order yet dreadfully afraid of any totalitarian solution. It is not surprising, then, that this latest book of his should lay great stress on cooperatives as the logical means of evading the lures of potential totalitarian regimes.

The stress on this point is so great as to obscure some of the author's mature reflections on world and national affairs. The reader gets the impression that the extreme disciples of cooperation are in danger of developing an ideological framework of their own, as rigid as those of thoroughgoing Marxian Socialists and Communists. With these the author is just as angry as with the power-usurping Fascists and Nazis. All have used and abused power and authority to obtain their ends.

But Dr. Warbasse's rejection of totalitarian excesses errs in the other direction. It overemphasizes voluntary effort

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and minimizes government to the point where legislators enacting laws appear almost as criminals. In the chapter entitled "Relation to Government" we read:

I wish to make clear my attitude toward political government, which represents the political state in action. It is based on force supposedly in the hands of a majority to be used against a minority. It thus theoretically makes for what is called "law and order" such as the majority desires. In view of the inability of a large proportion of the people to conduct their relationships amicably on a voluntary basis, the coercive power of government becomes necessary. Government is for the control of men.

Such a mode of expression serves only to obscure the natural relations of civil government and individuals. It seems to imply that the alternative to bad government—meaning primarily the totalitarian type—is *no* government, or at least a minimum government. Here we have the liberal error in another guise. Fortunately such rationalization of the relations of cooperatives and government is by no means inherent in cooperative philosophy. The author himself shows this by the examples he gives and the manner of expression in other portions of the work. Despite this limitation, *The Cooperative Way* should not be overlooked by any who hope for a more cooperative world.

WILLIAM J. GIBBONS

COLOSSUS OF THE EAST

THE UNITED STATES MOVES ACROSS THE PACIFIC.

By Kenneth Scott Latourette. Harper and Bros. \$2.

THE TITLE OF THIS BOOK may suggest to the uninformed that the United States now moves across the Pacific as a result of her victory in World War II. Actually, Professor Latourette devotes the entire book to proving the very opposite. Our entrance into World War II was the direct and inevitable result of historic commitments in the Far East that for one hundred years followed a more consistent line than any other aspect of our foreign policy. Today we need not, and do not, change that policy. We merely extend it to new and far more complex conditions, with a sense of responsibility enhanced by our overwhelming victory.

America's involvement in the Far East came about as the terminal phase of our westward expansion. No governmental inducement was needed or offered; there was no design or dream of empire. A simple economic motive, coupled with a thirst for adventure, explained, as it still explains, the presence of most Americans in the Orient, though, as Professor Latourette often points out, the influence of a growing number of missionaries has had a revolutionary effect upon the current of Oriental life. On the other hand, America's official foreign policy in the Far East followed a consistent plan in keeping with the ideals and principles of our country. From the very beginning—in the 'forties—our Government has adhered, with few and temporary deviations, to the following line: 1) the physical safety of our citizens and their fair and equal treatment with citizens of all other countries, especially in the matter of trade opportunities; 2) the sanctity of treaty obligations; 3) defense of territorial integrity and independence of Oriental nations, especially of China. (On this point the author significantly notes: "... the idealism which advocated freedom and full independence for every people found eager partners in all who sought the development of American commerce and investments"; 4) reciprocity in rights and privileges between ourselves and our treaty partners in the Orient. Unfortunately both the spirit and the letter of this last principle have often been violated, as West-Coast Americans can testify. Professor Latourette rightly insists that its fulfillment in the future will be the keystone of our continued influence in the Far East.

The publication of the Hay note of 1899-1900 not only brought our policy to full maturity—and gave it a classic designation—but served notice on the great nations of the world that we accepted all the consequences of the "open door policy." When Hay declared the intention of the U. S. "to seek a solution which may bring about permanent safety and peace to China and preserve Chinese territorial and administrative entity," he "thereby committed the United States

to a course which, four decades later, was to involve her in war with Japan."

Out of the course of events leading up to Pearl Harbor stands this impressive fact: the "open door" policy was formulated by the United States, defended by the United States and, finally, vindicated by the United States. Of the only other major powers from whom we might have hoped for support, Professor Latourette has this to say:

Whenever in the past 50 years the United States has sought the collaboration of Great Britain she has found, sometimes to her surprise . . . that little help could be expected from her. This was true in such junctures as the Hay notes, the Knox neutralization proposal for the Manchurian railways (1909), the Twenty-One Demands [of Japan] of 1915, and the Japanese attack on Manchuria in 1931.

The conclusion is obvious. Only the United States can back up its material interests with the will and capacity to implement a fair and constructive policy. If we continue, as Mr. Byrnes has recently affirmed we shall, to defend the "open door" policy, it will be almost entirely by our unaided influence and power. In the face of a situation more unstable than ever before, it behooves the American people to realize the terms of the problem, the principal obstacles to be feared and the most feasible course to follow. Professor Latourette's advice in these matters is eminently sound.

China, still the chief testing ground of our policy, is in process of an internal revolution consequent upon the westernization of its political and social structure. This fact, coupled with the devastating effect of external aggression, prevents the country from realizing now the promise of its great material and spiritual resources. "This means that for an indefinite time . . . the United States will continue active protection of China from foreign aggression" (p. 180). The aggressor could only be Russia. "The logic seems to call for a clash of the eastward drive of Russia with the westward drive of the United States" (p. 114). Happily the author adds, and supports, the opinion that "there are considerations that balance this danger . . . and make it unlikely" (p. 115-116). On the subject of Communism for the Chinese, Professor Latourette is positive: "Communism in the Marxian or the Russian sense will not endure in China (p. 72). . . . They would not tolerate any such minutely dictatorial regimes as those of the Czars or the Soviets." (p. 79.)

It is impossible here to represent adequately Professor Latourette's skilful and convincing presentation of Far Eastern problems embodied in our relations with China, Japan and her former possessions, Korea, a "potential tinderbox from which a new conflagration might readily start" (p. 99), the Dutch East Indies, the Philippines and other Pacific islands and, finally, Russia. The chief conclusions, however, can stand by themselves: 1) cleave to the open-door policy—with special attention to the principle of reciprocity and a renewal of our traditional determination to avoid any acquisition of territory; 2) help the Oriental peoples—including Japan—to help themselves by affording needed relief and assisting constructive forces within the various nations while avoiding, at the same time, involvement in purely political struggles such as that going on now between the Kuomintang and the other parties in China; 3) adhere firmly and sincerely to UNO for approval and guidance in all our Far Eastern policy. Only thus can we win the confidence of the Orientals and quiet their otherwise well-founded fears of imperialism.

With the appearance of this little book, Americans have at hand a brief, interesting and eminently able treatment of the origins and present status of our most important foreign problem. There is no "line" or "angle" or "slant," but only the earnest tone of an honest and charitable man who happens also to be an outstanding authority. RICHARD E. TWOHY

PAULA KURTH, editor of the *Journal of the Associated Alumnae of the Sacred Heart*, is on the editorial staff of the *Catholic Mission Digest*, and has contributed to numerous periodicals.

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THEATRE

I LIKE IT HERE, aside from two inconspicuous sex gags, is a mildly diverting comedy that will do to fill an evening when phone calls fail to produce the indispensable fourth for contract. Oscar Karlweis and Bert Lytell are in the cast, to pleasure the contingent that follows big names, and they are involved in droll shenanigans which experienced theatre-goers will immediately recognize as standard material for hearthside farce.

It quite soon becomes evident that A. B. Shiffrin, the author of the play, wrote without illusions of originality or importance. His intention, it seems, was to produce a staple article of comedy and let the actors take over.

His story pivots on the benevolent activities of a versatile man-servant in a family that consists of a bossy wife, a submissive husband and a daughter with two suitors, the young man with more money and less integrity being favored by Mama. It turns out that the servant in the house knows best and Papa knows second-best while Mama is frustrated and put in her place and daughter at last gets the man she really loves.

Both plot and characters, it is obvious, were selected from the stockpile of dramatic material which has been common property among playwrights since Plautus. Mr. Shiffrin did not attempt to give the ancient plot a new twist, nor make the slightest effort to brighten up the stereotyped characters with a bit of spit and polish. He presents both plot and characters as is, depending on his actors to give the play the appearance of novelty. Actors of the caliber of Bert Lytell, Oscar Karlweis and Beverly Bayne seldom let an author down.

William Cahn is the producer and the showhouse is The Golden. The set, by Ralph Alswang, is a living-room any family in middle-income brackets would be proud to own. But, giving uttermost credit to producer and scene designer, it is the actors who make the production pay off in interest and laughs.

Oscar Karlweis, the ingratiating servitor, makes his role appear original and humorous. Bert Lytell, the browbeaten husband, is persuasive in submission and ludicrous in his moment of rebellion. Beverly Bayne is convincing as the imperious wife. Mardi Bryant is an adorable daughter, and William Terry and Donald Randolph are properly hostile as rivals for her affection.

While the actors interpret their roles with skill that approaches perfection, they are even better in collaboration, a tribute to Charles K. Freeman's direction. They make the stale plot and dusty characters come to life. For this minor miracle, they rate a bow from author, producer and audience.

THEOPHILUS LEWIS

FILMS

THE GREEN YEARS. The provocative idea of an orphaned Irish lad's growing in wisdom and faith in a Scottish Presbyterian household is developed with genuine appeal in this excellent version of A. J. Cronin's novel of adolescence. The spiritual note is enhanced and the novelistic wealth of character is retained, thanks to players who have apparently been cast with an eye to performance rather than advance publicity. The orphan newcomer's position as a poor relation is not ideal but it is saved from hopelessness by the strengthening friendship of his grandfather, no saint unless it be in largeness of sympathy. The youth reaches something like man's estate with a brilliant mind and an ambition for college which is satisfied on the death of grandfather, who, fortunately, believed in life insurance. The hero's reaction to his hostile surroundings eventually justifies his Catholicism, and the religious conflict is underplayed in favor of the less explosive matter of finances. Victor Saville's direction highlights character and milieu, exploiting the tug on sentiment rather than a subordinate action, and a whole gallery of sharp portraits comes to life in the hands of Charles Coburn, Dean Stockwell, Tom Drake, Beverly Tyler, Hume Cronyn, Jessica Tandy and others. The representation of Catholic rite is relevant, and the production recommends itself to all. (MGM)

DEVOTION. The Brontë sisters, those Victorian phenomena who looked out of a parsonage window on a world as wild as Emily's imagination, have been begging for biographical attention from a screen recently, not to say painfully, aware of the commercial value of psychology. Fortunately for general audiences, a potential case-book study emerges as a sympathetic love story, concentrating on Charlotte and Emily and resigning Anne to her historical nonentity. Life on the lonely moor is darkened by brother Branwell's dipsomania and relieved in large measure by the arrival of a new curate who encourages the literary bent. The older sisters, in this reading, provide a popular plot-complication by falling in love with the minister. The tragic note struck with Emily's early death is softened again by a rather flirtatious Charlotte's wedded bliss. The title of the film suggests the theme of family devotion, and never was that trait so necessary and more desperately poignant than in the Haworth parsonage, dominated by bleak nature, early death and delirium tremens. Ida Lupino is the enigmatic Emily, but not to the life, with Olivia De Havilland as Charlotte, Nancy Coleman as Anne, and Paul Henreid as the curate. Director Curtis Bernhart has made canny use of the tragic elements of the true story while refining them with eclectic sentiment in producing a family entertainment of high quality and pictorial effectiveness. (Warner)

THOMAS J. FITZMORRIS

PARADE

"OF ALL SAD WORDS of tongue or pen, The saddest are these: 'It might have been!'" . . . Books, newspaper and magazine articles that might have been written. . . . Scenes that could have been going on today, if. . . .

SCENES: People in a huge church, kneeling before the statue of Saint Judas. . . . Train announcer (bellowing): Continental Limited for points West, Chicago, Denver, Saint Judas. Track Number Eleven. . . . Newspaper article: Saint Judas evangelized what are now France and Britain. He was martyred on the London site where today stands the great Cathedral of Saint Judas. . . . Window of religious-goods store: Statues of the Apostles standing in the window, statue of Saint Judas among them. . . . Sports-page write-up: In one of yesterday's major contests, Saint Judas University defeated Notre Dame. . . . Almanac item: Every State has a town or city named after Saint Judas. Possessing metropolitan status is the Saint Judas of the Twin Cities in Minnesota, and the great city of Saint Judas in California. . . .

SCENE: The Pope in a worldwide broadcast proclaiming Saint Judas patron of ecclesiastical treasurers. . . . Newspaper article: The great dome of Saint Judas in London (the one Macaulay had a New Zealander looking at from a broken arch) miraculously escaped destruction during the blitz. . . .

SCENE: Holy Name Society parade. Men from Saint Judas' Parish passing by. . . . Newspaper article: The new edition of the Gospel according to Saint Judas was put on sale yesterday. . . . SCENE: Little boys and girls, hundreds of them, in Saint Judas' Parochial School . . . Worldwide panorama: The Feast Day of Saint Judas . . . Priests in Europe and Africa saying the Mass of the Feast . . . Priests in North and South America ascending the altar, commencing the same Mass . . . As the sun lights up the regions farther west, priests in the Pacific isles and in Asia beginning the special Mass for the Feast of Saint Judas . . . In all the islands and continents, priests saying their breviaries for the day, reciting the second nocturn dedicated to Saint Judas. . . . Over the entire earth, the priests, the nuns, the faithful commemorating the glory of Saint Judas. . . .

All these things could be actualities today . . . They could be, but they are not. . . . Not one church has a statue of Saint Judas . . . No colleges or towns or cities anywhere are named for Saint Judas . . . There is no Mass, no Office in the breviary for Saint Judas. . . . The priests, the nuns, the faithful, the Church pay him no honor . . . There is no Feast Day for Saint Judas . . . There is no Saint Judas. "It might have been!"

JOHN A. TOOMEY

ART

EXPRESSIONISM, as that particular art movement exists at present, is an exploration and development of one phase of art. By this I mean that all art, including that of the historic past, has in its elements that are analogous to this modern art movement. The intensified elaboration of phases, moreover, is a modern characteristic, and the increase of artistic knowledge that has resulted from it still awaits merging with a new unity of artistic form.

The interest of the art, therefore, lies in its promise and fragmentary aspect rather than in its completeness. In *expressionism* form is often sacrificed to expression, and that in turn, being based on the artist's underlying thought, varies from clarity to turgidity, both in the thought and artistic treatment. It is also allied to the later and more decadent type of medieval art, particularly as it existed in Central Europe. Clarity and reticence of treatment, therefore, are not its characteristics, and its over-heavy richness gives one a feeling of surfeit.

The exhibition of paintings by Conrad Albrizio, now at the Passadoit Gallery on East 57 Street, New York, demonstrates both the interest and disadvantages of the expressionist ideology. In two very different paintings, however, he has successfully resisted the expressionist tendency to wallow in form and color, and the results are particularly happy. If I recall the titles correctly, one of these is named *Revelation*, and it is a more completely abstract treatment of the artist's idea than is the other, which he has entitled *History*. In both, however, the resolution of form and color is successfully achieved, but they typify such contrasting artistic directions that they are hard to reconcile with one's idea of clarity of artistic purpose. The classical reticence of the abstract, *Revelation*, however, possesses qualities which, if brought to bear on Mr. Albrizio's essays in more typical *expressionism*, would do a great deal to purify his pictorial values.

No matter what takes one to the Passadoit Gallery, there is the certainty of a rewarding pleasure in the DeCreeft sculpture that can be seen there. This is an artist whose standard and quality show remarkably little variation, and whose work is on a very high plane. In fact, I think he has not his superior in America, either in sculptural design, sensitivity of form or plastic sculptural quality.

A painter who offers a complete contrast to Conrad Albrizio is Werner Drewes, who has a current show at the Kleemann Gallery, also on East 57 Street. This is made up of water colors and oils and is generally representative of German developments in the field of *abstract*, or non-representational painting. While such oils as Mr. Drewes' *Amphitheatre*, *Balcony* and *Composition 385* are highly successful demonstrations of the abstract approach to art, it is his water colors that have particular appeal to me. All painting in oil is apt to be vitiated by an over-ambitious program, and the result, as in the case of these paintings, impresses me as being somewhat heavy. None of this feeling occurs when one considers Mr. Drewes' water colors, which gave unalloyed pleasure to Mr. Lavanoux, with whom I viewed these shows, and myself.

BARRY BYRNE

CORRESPONDENCE

THE SPRINGFIELD PLAN

EDITOR In your September, 1945, issue appeared an excellent review of *The Story of the Springfield Plan* by Allan P. Farrel, S. J. In one respect, the review was wanting in that it indicated that *The Story of the Springfield Plan* neglected the role of religion in human relations. Actually the book does not neglect this role, nor does the Springfield Plan.

In the Springfield Plan there is an entire unit on the contribution of religion to democracy. This, incidentally, was prepared by a devout Roman Catholic, a member of the staff of the superintendent of schools, with the assistance of a few Springfield clergymen including Catholics.

Your reviewer found an innuendo in my statement in the Introduction to *The Story of the Springfield Plan*—a statement that set forth dangerous delusions. One of these is that

"One's own church, cult, sect or group alone expresses God's purposes towards mankind."

I went on to say that we have seen this delusion in the Shintoism of Japan where the emperor is "divine" and treason against the nation is blasphemy against God. I remarked that this delusion has not been confined to the Japanese.

Your reviewer wrote: "I am afraid that the innuendo beneath his jumbled thinking is that the delusion of possessing God's seamless garment of truth is also held, alas! by the Catholic Church."

Actually when I wrote those words I had in mind some of my own fellow Methodists who, it has seemed to me, have acted at times as though they had a monopoly of God's truth and that anybody else could not get within speaking distance of it unless it be through them. They have seemed to thank God that they were not as other men.

But this attitude is not confined to members of any one church or religion. It is found among Seventh Day Adventists, Presbyterians, Lutherans, Catholics, Baptists—even among atheists who, as William James once indicated, can worship no God with the set conviction that in their belief is all truth. It is this attitude which is the basis of bigotry.

CLYDE R. MILLER

Associate Professor of Education
Teachers College, Columbia U.

New York, N. Y.

[This letter is published simply with a view to allowing its author a legitimate opportunity to disavow the innuendo which our reviewer seemed to discover in a statement of his. Obviously, this Review profoundly dissociates itself from Professor Miller's philosophy of religion; and it explicitly rejects the notion that any "basis of bigotry" is to be found in the Catholic Church's contention that she alone possesses God's revelation in its organic fullness, whereas it is possessed by other communions only in fragmentary fashion. In regard of this doctrine, the term "monopoly of truth" is distorting.—EDITOR]

A LOOK AT THE BOOKS

EDITOR: My agreement with your editorial viewpoint is practically unanimous. However, I felt that all through the GM-UAW dispute your editorial comment and the articles of Father Masse were far from objective; that they were certainly weighted in favor of the Union.

My attitude is confirmed by the report in *The New York Times* of March 25 about the pre-election activities of the Thomas and Reuther factions. The *New York Times* reporter states that Reuther admitted his demand that the GM open its books so as to provide a means of determining its ability to pay, "was just a maneuver to win total support and get the Company over a barrel." Considering the primary importance placed by the UAW all during the strike on its demand to examine the corporation's books, Reuther's statement (granting the reporter's accuracy) betrays a callous disregard of the strikers' interests and reflects upon the sincerity of the UAW leadership.

Riverdale, N. Y.

J. P. KELLIHER

[This matter is discussed in a comment in this week's issue.—EDITOR]

APPRECIATION

EDITOR: Very many thanks for the generous review of my poem, *Christ Unconquered*, that you published in *AMERICA*, and for your thoughtfulness in sending me a copy. You have certainly given me a magnificent introduction to the U.S.A. The word that pleased me most in the review was the word "ritualistic." I had hoped, hitherto in vain, that some reviewer would use some such word of it. But none seemed to realize that a poem on the Passion should be somewhat liturgical, and liturgy is always old-fashioned. Both those who praised and those who blamed me for being old-fashioned were equally irrelevant. Not so your reviewer.

Tullamore, Offaly, Ireland

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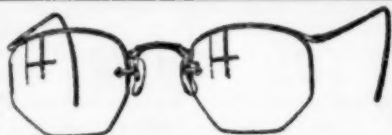
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THE WORD

FOR ALL OF PALM SUNDAY'S multitudinous clamor, the message of the day is a mute call to humility. We see the swaying crowds, the path paved with palms and arched with cheers; and, knowing that five short days will sour their Hosannahs to snarls, we are inclined to condemn the fickle mob. But the same treacherous human heart that was theirs is ours; we too have mercurial enthusiasms, great exaltations of the spirit as bright and brief as a shooting star.

The gospel for the blessing of Palms recounts Christ's triumph, but that of the Mass is the Passion. We would do well this week to saturate our souls with that story of His ignominious departure from the Holy City, to make a study of hearts: the Sacred Heart, the Immaculate Heart of Mary, the furtive hearts of the others in the *dramatis personae* of redemption.

See Christ, on Thursday night, washing the feet of Judas; He was the Good Shepherd seeking the lost sheep and yet God refusing to compromise the liberty of a creature. He instituted the Holy Eucharist and, three verses later, the Gospel tells us that, forgetful of humility, the Apostles argued over precedence in the kingdom (Luke 22: 19-25). He gave His last incredibly beautiful discourse to them (John 14-17) and went out to agonize alone while our human representatives, who had been thrilled spectators at the raising of Jairus' daughter (Mark 5, 37) and the Transfiguration, (Matt. 17, 1) slept.

With the burning kiss of Judas on His face, He still called the traitor "Friend," mercifully repaired the damage of Peter's blundering swordsmanship and, when His followers fled, faced His enemies alone. There followed the trial before the Sanhedrin, the brutal splash of the servant's fist in His face, the mockery, the night-long vigil, and Pilate.

Pilate tried to compromise and that, where Christ is concerned, always means collapse. There was the interlude before Herod who tried to make a court jester of the King of Kings; then the cruel scourging, the sky-splitting vote for Barabbas, the crowning, the punches of the soldiers which rocked His head back, split His lips, purpled His face; the way of the Cross with its three frightful falls and the cosmic carpentry which built the first crucifix. Three hours of gripping torture dragged away, every last fibre of His nervous system ringing and reechoing with agony, a sea of derision breaking on Him like a crashing surf. But during it He forgave His enemies, canonized a repentant thief, bequeathed His Mother to us and then, with a final shout to His Father, sagged and slumped in death.

"Now there was standing by the cross of Jesus His Mother," (John 19:25) steadfastly living out her contract: "Be it done to me according to thy word" (Luke 2:38). This was her "martyrdom of the heart," as Anselm and Bernard say. The widow of Naim He had comforted; but He will not restore her Son to the Widow of Nazareth.

Peter had been vociferously loyal at the Last Supper, sure of his strength, ignoring Christ's warning that Satan sought to sift him (Luke 22:31), that without Christ he could do nothing (John 15:5), that he should watch and pray (Mark 14:38). Christ suffered and Peter slept; Christ was arrested and Peter ran; Christ stood before the cold-eyed Sanhedrin, Peter warmed himself. Before a serving girl he broke down, reversed his profession of faith (Luke 9:21) and swore he knew not the Man. But Peter repented and Christ forgave.

Instead of repentance, which is a virtue, Judas had remorse, which is a psychological state. As Newman says, it makes the wrongdoer feel like a fool but not like a sinner. Whether Judas felt like a fool or not, he acted like one; forgot Christ's infinite mercy and made his own the sentiment of Cain: "My iniquity is greater than that I may deserve pardon" (Gen. 4:13).

These are a few from the Passion's cast of characters, offering us models to imitate, patterns to avoid, norms negative and positive for the examination of our own hearts. Palm Sunday is a sad day; its spirit breathes from the Offertory of the Mass, the pathetic sixty-eighth Psalm (significantly enough the Offertory also of the Mass of the Sacred Heart): "I sought for one to comfort me, and I found none." It is a reproach the real Catholic will make sure cannot be leveled against him this Passiontide.

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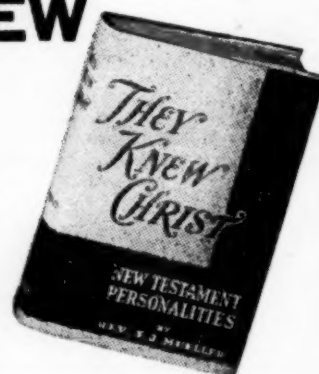
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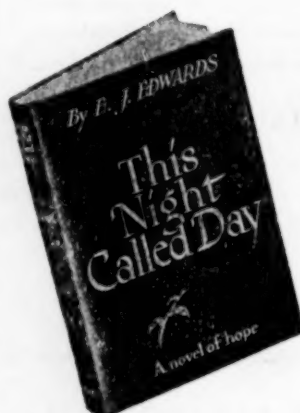


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